

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 23rd December 1893.

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Nil.	
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Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Māsik"	Calcutta ...	.....
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura ...	360	17th December 1893.
3	"Grāmvāsī"	Ramkristopur, Howrah	1,000	
4	"Kaliyuga"	Calcutta ...	.....
5	"Kasipur Nivāsī"	Kasipur, Barisāl ...	300	14th ditto.
6	"Navamihir"	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal"	Tahirpur, Rajshahi ...	650	
8	"Ulubaria Darpan"	Ulubaria ...	755	15th and 29th November 1893.
<i>Tri-monthly.</i>				
9	"Hitakari"	Tangail, Mymensingh	800	
<i>Weekly.</i>				
10	"Bangavāsī"	Calcutta ...	20,000	16th December 1893.
11	"Banganivāsī"	Ditto ...	8,000	15th ditto.
12	"Burdwān Sanjivani"	Burdwan ...	220	12th ditto.
13	"Chāruvārtā"	Sherpur, Mymensingh	300	
14	"Chinsura Vārtāvaha"	Chinsura ...	.....	17th ditto.
15	"Dacca Prakāśh"	Dacca ...	5,000	17th ditto.
16	"Education Gazette"	Hooghly ...	1,050	15th ditto.
17	"Hindu Ranjikā"	Boalia, Rajshahi ...	212	
18	"Hitavādī"	Calcutta ...	3,000	14th ditto.
19	"Murshidābād Pratinidhi"	Berhampore ...	.....
20	"Pratikār"	Ditto ...	611	15th ditto.
21	"Rangpur Dikprakāśh"	Kakinia, Rangpur ...	170	
22	"Sachitra Bhārat Samvād"	Calcutta ...	.....	19th ditto.
23	"Sahachar"	Ditto ...	800-1,000	13th ditto.
24	"Samaj-o-Sāhitya"	Garibpore, Nadia ...	1,000	
25	"Samaya"	Calcutta ...	3,000	15th ditto.
26	"Sanjivani"	Ditto ...	4,000	16th ditto.
27	"Sansodhini"	Chittagong ...	.....	8th and 15th December 1893.
28	"Sāraswat Patra"	Dacca ...	(300-400)	16th December 1893.
29	"Som Prakāśh"	Calcutta ...	800	18th ditto.
30	"Srimanta Sadagar"	Ditto ...	.....
31	"Sudhakar"	Ditto ...	3,600	15th ditto.
32	"Vikrampur"	Lauhajangha, Dacca ...	.....	14th ditto.
<i>Daily.</i>				
33	"Banga Vidyā Prakāśhikā"	Calcutta ...	500	15th, 16th, 19th and 20th December 1893.
34	"Bengal Exchange Gazette"	Ditto ...	.....
35	"Dainik-o-Samāchār Chandrikā"	Ditto ...	1,500	17th to 21st December 1893.
36	"Samvād Prabhākar"	Ditto ...	1,435	15th, 16th and 18th to 21st December 1893.
37	"Samvād Purnachandrodaya"	Ditto ...	300	15th and 18th to 20th Dec. 1893.
38	"Sulabh Dainik"	Ditto ...	.....	14th to 16th and 18th to 21st Dec. 1893.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
39	"Dacca Gazette"	Dacca ...	500-600	18th December 1893.
HINDI.				
<i>Monthly.</i>				
40	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling ...	400	
<i>Weekly.</i>				
41	"Aryāvarta"	Dinapore ...	750	
42	"Bihar Bandhu"	Bankipore ...	500	
43	"Bhārat Mitra"	Calcutta ...	1,500	
44	"Champaran Chandrika"	Bettiah ...	350	
45	"Desī Vyāpārī"	Calcutta ...	.....
46	"Hindi Bangavāsī"	Ditto ...	5,000	
URDU.				
<i>Weekly.</i>				
47	"Akhbar-i-Al Punch"	Bankipore ...	750	3rd December 1893.
48	"Anis"	Patna ...	.....
49	"Calcutta Punch"	Calcutta ...	.....
50	"Darussaltanat and Urdu Guide"	Ditto ...	300	11th ditto.
51	"General and Gauharīasfī"	Ditto ...	410	15th ditto.
52	"Mehre Monawar"	Muzaffarpur ...	.....
53	"Reis-ul-Akhbar-i-Murshidabad"	Murshidabad ...	150	
54	"Setare Hind"	Arrah ...	.....
55	"Shokh"	Monghyr ...	100	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates papers received and examined for the week.
URIYA.				
<i>Monthly.</i>				
56	"Asha"	Cuttack ...	80	
57	"Echo"	Ditto ...	.....
58	"Pradip"	Ditto ...	.....
59	"Samyabadi"	Ditto ...	.....
60	"Taraka and Subhavartá"	Ditto ...	.....
61	"Utkalprabhá"	Baripada ...	250	
<i>Weekly.</i>				
62	"Dipaka"	Cuttack ...	.....
63	"Samvad Váhika"	Balasore ...	225	
64	"Uriya and Navasamvád"	Ditto ...	420	
65	"Utkal Dípiká"	Cuttack ...	400	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
66	"Paridarshak"	Sylhet ...	480	
67	"Silchar"	Silchar ...	250	
68	"Srihattavási"	Sylhet ...	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Ulubaria Darpan* of the 29th November says that repeated complaints are still being received against the head constable of the Mandalghat outpost in the Ulubaria sub-division of the Howrah district. The Police Inspector, Chiranjiva Babu, did, indeed, enquire into the complaints. But his behaviour towards the witnesses whom he examined was so rude that many of them were terribly frightened and did not dare to tell the whole truth. Still in spite of slight discrepancies in the evidence of certain witnesses every one of them spoke to the charges against the head constable. But the Inspector has, according to his usual practice, disbelieved all this evidence, and supported the jamadar. The District Superintendent of Police, Howrah, and the Inspector-General of Police are requested to have an investigation held into the conduct of this police officer by the Sub-divisional Officer.

ULUBARIA DARPAN,
Nov. 29th, 1893.

2. The *Sansodhini* of the 15th December says that the public is alarmed to hear that it is proposed to abolish the Farashganj outpost in the Noakhali district.

SANSODHINI,
Dec. 15th, 1893.

3. The *Pratihar* of the 15th December says that, in their ardour for retrenchment, the authorities do not consider it necessary to see carefully where expense may be curtailed and where not. Following this policy of indiscriminate retrenchment, nine police outposts in the Murshidabad district have been abolished, although for the preservation of peace in a small village in this very district the Lieutenant-Governor had to appoint a special police there the other day. The part of the district where outposts have been abolished is most infested by thieves and dacoits.

PRATIKAR,
Dec. 15th, 1893.

The abolition of the Dadpur outpost within the jurisdiction of the Barua thana leaves the whole tract of country between Barua and Mira, a stretch of some thirteen or fourteen miles, without a single watchman. Mira was formerly known to be a place where travellers were killed by dacoits, and travellers cannot even now pass the place without fear. The village Mangalananda near Dadpur had also quite a notoriety as a place where dacoits killed men. Not long ago a severe riot between Hindus and Musalmans took place in Andulbaria, only 10 miles from Barua. Last year when the Magistrate was considering the advisability of abolishing this outpost, the villagers objected to the proposal; but their objection has had no effect.

It is hoped that Government will reconsider the matter. It is true the abolition of some among these nine outposts will not do much harm, but the abolition of the rest will be productive of serious mischief.

(b)—Working of the Courts.

4. The *Sahachar* of the 13th December says, in reference to the state-separation of judicial and executive functions. ment made in the *Indian Daily News* newspaper that in the present advanced condition of Bengal the country should have the same system of criminal administration which exists in England, that it is noteworthy that at least one Anglo-Indian paper has made the admission. But whenever there is a talk about separating judicial from executive functions, many Anglo-Indian officers cry out that the measure will prove disastrous to the empire. There was an Anglo-Indian Military Officer who used to say that the killing of adjutants would lead to the subversion of British rule in India. Those who apprehend the same disastrous result from the separation of judicial and executive functions are quite as wise as that officer.

SAHACHAR,
Dec. 13th, 1893.

5. The same paper asks whether or not, as the High Court expresses the hope, an enquiry will be made into the conduct of the Sessions Judge of Sylhet in the Balladhun case. If the pleader for the defence had not interested himself as much in the case as he did, what would the result have been?

SAHACHAR.

6. The *Hitavadi* of the 14th December says that the Police, the Magistrates, and the Sessions Judge of Cachar were all determined to kill some body in retaliation for Cockburn's death. During the police enquiry the Magistrates helped the

HITAVADI,
Dec. 14th, 1893.

investigating officers to the best of their power and displayed more energy and zeal than the police officers themselves, for, while the latter applied for permission to keep several men in hajat for only eight days, the Magistrate ordered them to be detained for two days more. The worthlessness and inefficiency of which the Police, the Magistrate and the Judge have given proofs, mark them out for some punishment at least.

SULABH DAINIK,
Dec. 15th, 1893.

7. The *Sulabh Dainik* of the 15th December craves mercy for Pithu Bania who has been sentenced to capital punishment.

Mercy for Pithu Bania.

Ruler of Bengal! hundreds of respectable people beg of you today with joined hands the life of a condemned person. No one can escape death which God has appointed for all. Prince Albert Victor, the grandson of the Queen and the would-be Sovereign of India, departed this life the other day, plunging his parents, his aged grand-mother, as well as all India, in grief. But what could we do to save him? And what could all the efforts of his parents and grand-mother do to save him? This is why we say that death is the end appointed for all beings, and we cannot keep any one when his time comes. But, master! you may, if you please, prevent the death of this man. His life and death God has now put in your hand. The condemned person is only a youth of 20 who has old parents as well as an aged grand-father and an aged grand-mother. We will use no argument to persuade you to spare his life. We only pray to you today, with countless voices, to spare the life of a fellow-being; we only beg for mercy and entreat you to take pity upon the poor youth and save his life. Ruler! we entreat you to spare the life of the young man for the sake of his aged and infirm relatives. We will only tell you this, that this man's death will not restore the murdered Giribala to life. But the life of four aged persons is intertwined with the life of this youth. Master! this is a fit occasion and a fit opportunity for doing an act of mercy.

"The quality of mercy is not strained.

* * * *

If blesseth him that gives and him that takes;
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice."

BANGAVASI,
Dec. 16th, 1893.

8. The *Bangavasi* of the 16th December says that, now that the winter season has set in, the executive officers in the mufassal have gone out on circuit as they do every year. But the writer does not know, and is therefore unable to say, what these officers manage to see in the course of their tours. All that is known about these tours is that in the course of making them the officers seldom mix with the people. Not to speak of the ordinary raiyats, the officers do not even send for the head-villagers, and ask them any thing about the villages. It should be their duty to make enquiries about the condition of the people—whether their condition is improving or is deteriorating, and as to what their thoughts and feelings are, and so on. But does any officer discharge his duty in this respect? Certainly not, although he receives a handsome salary and draws handsome travelling allowances too. The writer will therefore be glad to see a resolution from the pen of Sir Charles Elliott, who is so fond of these tours, explaining their object.

9. The *Bankura Darpan* of the 17th December says that, thanks to the competitive examination system, young beardless Deputy Magistrates are now to be met with in large numbers in the country. Destitute of all

The present race of Deputy Magistrates.

wordly experience and with their character yet unformed, these men step, at one bound, from the college verandah to the magisterial bench. What wonder, then, that these educated officers should act in many cases like ignorant boors. It is not a little strange that the Government that considers young graduates unworthy to take any part in political agitation, and is loath to entrust them with the administration of civil justice, should consider them so fit to administer criminal justice. This means that Government considers people's property more valuable than their life, freedom and honour. A large salary with unlimited powers quite turns the heads of these young officers, who talk and write recklessly, and are impatient of criticism and opposition because they regard themselves as infallible as oracles.

BANKURA DARPAN,
Dec. 17th, 1893.

10. The *Dainik-o-Samachar Chandrika* of the 18th December will be glad if the Lieutenant-Governor shows mercy to Pithu Bania, a mere lad, and commutes his sentence of death to one of transportation for life. The writer also hopes that Justice Norris will not oppose this course.

DAINIK-O-SAMACHAR,
CHANDRIKA,
Dec. 18th, 1893.

(d)—Education.

11. A correspondent writes in the *Sahachar* of the 13th December to say that the condition of the teachers of aided schools is very miserable. Their poor salaries are hardly sufficient to enable them to supply their daily wants. The consequence is that while still in service they have to mortgage or sell away any paternal properties they may possess. And when no longer fit for service, after the thankless labour of a score of years or more, they find themselves either starving or half starving. For the benefit of railway employes a provident fund has been established, while Government itself has established the system of Postal Life Insurance for the employes of that department, and pays pensions to all its servants. But to their misfortune no allowance, gratuity or pension has been fixed for the aided school teachers. A provident fund should be therefore opened for the special benefit of these men on the model of the Hindu Family Pension Fund, with the sanction and guarantee of the Government and under the name and style of "The Aided School Teachers' Fund." This will relieve the distress of the families of aided school teachers without subjecting the Government to any loss or inconvenience. It is stated that in the Post Office Department such a fund has already been started.

SAHACHAR,
Dec. 13th, 1893.

12. The same paper learns with pleasure that there is no truth in the rumour that Sir Alfred Croft is soon going away. Sir Alfred will stay here for another two years at least.

SAHACHAR.

13. The *Sudhakar* of the 15th December says that Babu Shashi Bhusan Chatterjee's "Bhugal Prakash" has probably by this time reached its 13th or 14th edition. But the latest edition the writer has been able to lay his hands on is the 12th, which contains some serious mistakes. Among languages, the highest place has been given to the Indo-European languages, the claims of Hebrew, Arabic and Chinese to that distinction being utterly ignored. It is not easy to see on what ground preference has been given to the European language over the Asiatic. The only European languages that can lay claim to antiquity are Greek and Latin, of which the latter is more modern than Hebrew, Syrian, Arabic, Chinese and even old Persian. Judged by the area of prevalence at the present time the chief place should, indeed, be assigned to the European languages, but not even on this ground can so much importance be attached to the Hindu language whose use is confined to India.

SUDHAKAR.
Dec. 15th, 1893.

Speaking of religions, the writer says:—"The Hindu religion prevails chiefly in India, but followers of that religion are also to be met with in Persia and in certain parts of Central Asia." The author then gives the number of Hindus as 25 crores, although the total population of India, by his own showing, is only a little over 26 crores. The total number of Hindus in India cannot very well be more than 18 crores. How does the author account for the remaining 7 crores of Hindus?

Again, the author says that Muhummadanism prevails only in Turkey, Arabia, Central Asia, India and North Africa. But what religion, we would ask the author, prevails in Persia, in Afghanistan, in Beluchistan, in the Malay Peninsula, in Western and Central Africa and in Borneo, Java and Sumatra? Again, the author sets down the total number of Musalmans in the world at only 20 crores, an estimate the erroneousness of which will be apparent if it is considered that in India alone there are nearly 7 crores of Musalmans.

Another mistake in the book is that the population of each of the following geographical divisions of Asia, namely Asiatic Russia, the Chinese Empire, Turkey in Asia, and the Eastern Peninsula, as given by the author does not

tally with the total of the populations of the component parts of each of those divisions as given by the author himself. Thus—

The population of the Eastern Peninsula is given as 37,000,000.

The populations of its component parts, as put down by the author, are shown below:—

Burma	...	...	...	6,000,000
Siam	...	...	...	6,000,000
Laos	...	...	...	1,000,000
Malay	...	...	...	273,000
Anam	...	...	...	6,000,000
Cambodia	...	...	...	900,000
French Cochin	...	...	...	1,550,000
The Straits Settlements	...	...	...	450,000
Total				22,173,000

SANSODHINI,
Dec. 15th, 1893.

14. The *Sansodhini* of the 15th December expresses great disgust for the conduct of the teachers of the Patia school in Chittagong. The head-master, Rasik Babu, was himself once prosecuted in a criminal court, and now another teacher is undergoing prosecution. The school must be rotten to the core, or such occurrences would not take place. The school staff requires thorough overhauling.

DARUSSALTANAT AND
URDU GUIDE,
Dec. 18th, 1893.

15. The *Darus-Saltanat and Urdu Guide* of the 18th December says that the education which is imparted at present in the Arabic Department of the Bengal Madrasas, hardly fits the students of that department for the public service.

In future therefore the students of that department should be compelled to study either English or Bengali, and should also be properly instructed in History, Geography, and Mathematics, so that they may be able to pass either the University examinations, or the Mukhtarship or Pleadership examination without difficulty.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 19th, 1893.

16. The *Dainik-o-Samachar Chandrika* of the 19th December has the following:—

The Provincial Service scheme
for the Education Department.

We cannot say what arrangements Sir Charles Elliott will make in the Education Department, but we know that some posts in that department will be included in the Provincial Service. During his short term of office as Officiating Director of Public Instruction, Dr. Martin has introduced various injudicious arrangements into that department. Most of his subordinates were dissatisfied with his work, and he himself gave proof, at every step, of want of experience, foresight and fixity of purpose. His Provincial Service scheme for the Education Department has not the approval of many persons. It is said that he has recommended that the English officers in lower grades should be raised over the heads of native officers in higher grades; and we also hear that he has recommended the lowering of the salaries of certain native officers. Sir Alfred Croft, however, is said not to approve of all the recommendations of Dr. Martin. He, we learn, has found proof of rashness in many of Dr. Martin's actions. We hope that Sir Charles Elliott will give evidence of his own liberality and foresight by rejecting the recommendations of the rash, inexperienced, and shortsighted Dr. Martin. We also hope that the experienced Sir Alfred Croft, instead of taking the bad path trod by Dr. Martin, will take a good path himself and lead Sir Charles Elliott too into it. In fact, Dr. Martin is utterly unworthy of the office of Director. His want of ability has been seen in almost all his actions. Sir Alfred Croft's ability is unquestioned, and he will please everybody if he only gives proof of liberality and impartiality. Sir Alfred Croft should take the path his predecessor, Mr. Atkinson, took before him. He is probably aware what a hard fight Mr. Atkinson had to fight with Government in order to keep the efficiency of the Education Department intact. The result was that Sir William Grey had at last to give way. Sir Alfred too should see that Sir Charles Elliott takes the right path.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 20th, 1893.

17. The *Dainik-o-Samachar Chandrika* of the 20th December says that Dr. Martin's scheme about placing both the Hindu and Hare Schools under one head-master is characterised by the short-sightedness which has marked most of his actions, and

ought not therefore to be accepted by Government. Sir Alfred Croft should deal with this question in the able and far-seeing style characteristic of him.

18. The *Sulabh Dainik* of the 21st December has the following:—

Dr. Martin's Provincial Service scheme in the Education Department.

We have already stated that Dr. Martin, the Officiating Director of Public Instruction, has, with a view to support Sir Charles Elliott's retrenchment scheme, recommended some injudicious reductions in the Education Department. During his short officiating term he made the places of his subordinates too hot for them, and himself proved utterly unfit for the high office he held. Every officer of the Education Department disapproves like ourselves of Dr. Martin's retrenchment scheme. The scheme, it is said, recommends that European officers in the lower grades should be set over the heads of native officers in the higher grades, and that the pay of the latter should be reduced. We hear it rumoured that Sir Alfred Croft has forwarded Dr. Martin's scheme to Government with an expression of his dissent from many of the suggestions therein made. We do not know whether Sir Charles will accept Sir Alfred Croft's views. This much also we know that there is radical difference of opinion between Sir Alfred and the Lieutenant-Governor regarding the administration of the Educational Department, and that it is this difference of opinion which compelled Sir Alfred to go away on leave for a year-and-a-half. We hope that Sir Charles Elliott will not act rashly in his zeal for economy. If he does so, there will remain no doubt that he means to sap the very foundations of the Education Department. That Sir Charles wishes to lay the axe at the root of high education we have known for a long time. But it is to be hoped that His Honour will act in this matter of the Provincial Service scheme in the Education Department after carefully considering the views of the Director as well as of other experienced officers of the Department. After Messrs. Atkinson, Sutcliffe, and Woodrow no one has given proof of a large heart. But all will yet be well if Sir Alfred dissuades Government by force of reasoning from the mischievous course it proposes to follow, or many educational officers will either be thrown out of employment, or will be obliged to resign. All the newspapers should, like the *Dainik-o-Samachar Chandrika*, protest strongly from this time against Dr. Martin's scheme.

SULABH DAINIK,
Dec. 21st, 1893.

(e)—Local Self-Government and Municipal Administration.

19. The *Pratihar* of the 15th December has heard it rumoured that in consequence of a circular sent to the Magistrate of

A Municipal circular.

Murshidabad by the Commissioner of the Presidency Division, pleaders, mukhtars, and Government servants will not be selected as official nominees for any Municipal Board. If such a circular has been issued by order of Government, then it must be said that like the jury notification it, too, has been issued without careful consideration.

PRATIHAR,
Dec. 15th, 1893.

20. The same paper condemns the action of the Berhampur Municipality

A notice issued by the Berhampur Municipality.

in issuing a notice calling upon owners of houses not to allow filthy water to escape from their houses into the public drains, and asks the Municipality if the health of the town will be improved by allowing all this filthy matter to accumulate in little pools inside the houses. If the drains are daily flushed, the nuisance arising from the accumulation of filthy water in them will abate.

PRATIHAR.

21. The *Sansodhini* of the 15th December says that, though the amount allotted to the Chittagong Municipality for the

Chittagong Municipal matters.

maintenance of its dispensary amounts to Rs. 8,000 per annum, it has up to the present time made no satisfactory provision for nurses to wait upon the patients. And the conduct of the Municipality becomes all the more reprehensible when it is considered that though it is doing nothing to provide nurses for the dispensary, it is going to construct a building for it with money raised by a loan. The writer also complains of the absence of accommodation for native patients in the Rangmahal hospital.

SANSODHINI,
Dec. 15th, 1893.

Referring to the ensuing municipal election, the writer says that if Mr. Good leaves off practising *zulm* upon the rate-payers, as he has been in the

habit of doing in his capacity of Vice-Chairman, he will be the ablest man to be again nominated for the Vice-Chairmanship.

Objection is taken to the proposal of the Chittagong Municipality to construct a new building for its dispensary with money borrowed from Government, on the ground that, besides the initial expenditure on the construction of the building, the removal of the hospital to Rangmahal will increase the cost of the maintenance of the dispensary so much that it cannot be met from the ordinary income of the Municipality.

BANGAVASI
Dec. 16th, 1893.

22. The *Bangavasi* of the 16th December, in the course of an article headed "The prayer of a subject," writes as follows:—

Dr. Poore, the first sanitary authority now living in England, and whose opinions in sanitary matters are treated with respect by everybody in that country, says that the measures which are adopted nowadays for the improvement of sanitation are based on wrong sanitary principles, and are therefore doing great harm, socially, morally, physically and politically.

The authorities in India, who are about to introduce English sanitation into this country, and who will not, for effecting this purpose, hesitate to impose fresh taxes upon a sickly, houseless, ill-clad and ill-fed population, are earnestly entreated to stop for a short time in their sanitary career, and read Dr. Poore's book on sanitation. And if after reading it they still feel inclined to push on their work, let them do so, for there the people are, and shall always be, ready to be killed in the way their rulers choose to kill them.

Dr. Poore condemns the sewer system of drainage on the ground that it is injurious to health and opposed to nature and science, and says that the country suffers loss which uses night-soil as a manure, if night-soil is removed by sewer drains.

Again, at the close of the nineteenth century, a European doctor is advocating the use of open grounds as privies, as is still the custom in the mufassal in this country. Let not the English-knowing Bengali Babu, who has taken to the commode, and who uses soap instead of earth for the wash, and who, patriot though he be, is dissatisfied with everything that belonged to his forefathers, be startled at what Dr. Poore says, but listen patiently to what the doctor has still to say.

The doctor says that if people ease themselves in open places on the bare earth, the action of the air, earth and water soon converts the night-soil into an earthy substance. This is well known to the villagers, if not to townspeople in this country. If night-soil is mixed with water and shut off from the external air, as is the case in the sewers, it emits a noxious gas, which is most injurious to health. The animalcules, which convert night-soil into nitrogen, exist in the greatest abundance only on the earth's surface, and that is why anything left on bare earth is soon decomposed, and is converted into food for the vegetable world. The more deeply night-soil is buried under the earth, the more harm it does. It is the same with sewer water and every other filthy matter. Dr. Poore has therefore advised the people of England to take to living in the country, each man having a patch of open ground adjoining his house to be used as a privy.

Dr. Poore also says that if water-pipes and sewer-pipes lie close to each other underground, the water in the former is sure to get poisoned by the fifth in the latter.

Now, the man who says all this is not Maharshi Manu whom the educated Babu laughs to scorn. No, the man who says this is the *guru* of the educated Babu's *guru*, the educated Babu's most supreme *guru*. What's to be, then, done now? The educated Babu derides those who follow Manu and has done away with all old superstitions because he thinks that he has got right knowledge. It is a very good thing he has done. But what now when his right knowledge is made out to be so much superstition?

The educated Babu should therefore now forget what has been done, and from this time forward try to proceed cautiously and make it a point of not showing disrespect to his forefathers' ways, by listening to what others may please to tell him as to what his course should be.

23. The *Sanjivani* of the 16th December says that the following letter has been addressed to the Local Boards of Mymensingh by Babu Ishan Chandra Chakravarti, Vice-Chairman of the District Board :—

Collection of subscriptions by the Mymensingh District Board.

SANJIVANI,
Dec. 16th, 1893.

"I think you are already aware that the officers of the Magistrate's Office, Collectorate and Judge's Court, celebrate almost all the Hindu festivals here at Durgabari and enjoy the holidays in different sorts of pure amusements. It is certainly a matter of regret that the officers of the District Board have no such amusements, although the District Board is in no way inferior in importance to all other offices. They and the contractors under the District Board have therefore intended to worship *Katyayani Devi* during the Xmas holidays, but it is impossible for them to be successful unless they get hearty co-operation from the members of the District and Local Boards. I therefore earnestly hope that you will be so good as to sympathise with them and help them with a liberal donation.

Yours sincerely,

ISHAN CHANDRA CHAKRAVARTI, B.L.

Secretary."

The editor has come to know that great pressure is being put upon the Local Boards for subscriptions, and attempts are also being made to raise subscriptions from teachers of schools and pathshalas, pound-keepers, lessees of ferries and contractors. The overseers of the Local Boards are going from house to house collecting subscriptions. Perhaps Ishan Babu is not himself aware of the pressure which is being put upon people in this way, and it is to be hoped that he and the Magistrate will stop the collection of subscriptions.

24. The *Bankura Darpan* of the 17th December says that the municipal elections that took place at Bankura on the 11th December were marked by a complete absence and enthusiasm on the part of the rate-payers. It became difficult to bring voters to the election ground. But the general body of rate-payers are not so much to blame for this unfortunate apathy as the educated men among them who ought to teach them better.

BANKURA DARPAN,
Dec. 17th, 1893.

25. The *Dainik-o-Samachar Chandrika* of the 20th December says that Mr. Luttmann-Johnson has approved of the proposal of the Chairman of the Faridpur Municipality that the municipal taxes, instead of being collected from house to house, as at present, should be henceforward required to be paid down in the municipal office before a fixed date by the rate-payers themselves, and a provision to this effect has been introduced into the new Municipal Bill. But Government, it is certain, will reject the proposal, and Mr. Luttmann-Johnson is very much mistaken if he thinks that Government will accept it. The land revenue is paid by rich zamindars, while municipal taxes are paid by both the rich and the poor. And by not taking note of this difference, Mr. Luttmann-Johnson has shown that he has yet much to learn about matters municipal.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 20th, 1893.

(f)—Questions affecting the land.

26. The *Banganivasi* of the 15th December advises the Bihar zamindars not to pave the way for their own ruin by getting up meetings in which their servants protest against the cadastral survey in the disguise of riots. The Government too is requested to go on, in disregard of all selfish opposition, with a survey which will be remembered as one of the most glorious events of the Queen's reign.

BANGANIVASI,
Dec. 15th, 1893.

27. The *Bangavasi* of the 16th December has the following :—

BANGAVASI,
Dec. 16th, 1893.

The rent question. Under the provisions of the Tenancy Act a zamindar, who wants to sue a tenant for arrears of rent, is required to describe in his plaint the boundaries of the land in respect of which arrears are claimed. And if the tenant disputes the zamindar's boundaries or area, it is at the discretion of the munsif either to dismiss the case, or to refer the zamindar to a civil suit, and the munsif may, if he is kindly

disposed to the zamindar, give him a decree for the arrears, if they are proved to be actually due. The law has, in fact, given the munsif perfect liberty to do as he pleases in such cases. But it should not have done so. The Tenancy Act should have, in regard to such cases, obliged munsifs to decree proved arrears, requiring them, at the same time, to note objections about boundaries.

So far as the writer knows, the munsifs, in such cases, generally harass the zamindars, sometimes asking them to withdraw their suits, sometimes dismissing their suits, and sometimes giving decrees for portions only of the amounts sued for, dismissing their suit in regard to the remainder. What a trouble the zamindars are subjected to on this account may be easily imagined. It has, in fact, become extremely difficult for them to collect rents from their tenants.

The guardians of Wards' estates, finding that the munsifs generally dismiss suits for arrears of rent, and fearing lest they should be sued in future by their wards for costs incurred in such suits, are giving orders to their gomastas warning them that they themselves would have to pay the costs of all rent suits that might be dismissed, and asking them to be careful in instituting such suits, and not to institute suits for arrears of rent in which any disputes about boundaries might possibly arise. Nice way this for the guardian to shirk his own responsibility. He will leave it to his ward, when he comes of age, to recover old arrears if he can. For he well knows that his ward will never dare to sue him or the Collector. But the gomastas are already acting as they have been instructed, and the result is that in many Wards' estates large arrears of rent are remaining uncollected.

So much for the collection of arrears of rent. As for the relinquishment of his land by a raiyat, the law does not even require him to state the boundaries or the quantity of the land he is giving up. He is only required to inform the zamindar through the agency of a law court that he is giving up such and such a holding, and it is for the zamindar, who is bound to accept the information, to find out his own land. And then when the zamindar proceeds to take the land which has been relinquished, the raiyat comes in and says that the land is not the zamindar's but his own lakhiraj. And large numbers of raiyats are in this way relinquishing their lands and converting them into lakhiraj.

So the zamindars are in a fair way of being ruined. But the raiyats should remember that whatever evil befalls the zamindars will not fail in the end to affect them too. Suppose all the zamindars to be ruined and Government to make all the land in the country khas. A new land settlement would be made, but would that settlement be favourable to the raiyat?

The Tenancy Act provides that when a raiyat wants to have his land surveyed, an *amin* should be deputed from the Collectorate to make a survey, and the zamindar should supply the *amin*'s *bhatta*. The writer has heard of a case in which an *amin* charged Rs. 280 for surveying 60 bigahs of land, and the zamindar had his zamindari brought to the hammer for objecting to this heavy charge. And the *amin*, in explanation, said it was true that, owing to the opposition of the raiyats, he had not been able to make a survey, but he had to spend his time all the same, and must have his remuneration.

The Board of Revenue has recently ruled that a zamindar must receive and acknowledge a money-order by which a raiyat remits him his rent, although the contents of the printed form, filled in by the raiyat, may purport to impose some liability on the zamindar. Well, as the Board has thought fit to make this order, it should have at the same time ruled that any raiyat making any false entry in the form in respect of the land or the rent would be liable to a criminal prosecution; or it should have clearly laid down that a money-order receipt will be simply an acknowledgment of money received, and should impose no liability of any other kind on the zamindar. Unless some such order is made by the Board, the ruin of the zamindar class will be completed before long.

(g).—*Railways and communications including canals and irrigation.*

ULUBARIA DARPAN,
Nov. 15th, 1893.

28. Referring to the proposal of Babu Kshetra Krishna Mitra, zamindar of Angul, in the Howrah district, to have the river near Ulubaria embanked at his own expense, the *Ulubaria Darpan* of the 15th November says that

An embankment on the river at
Ulubaria.

this embankment will be of little use, if embankments are not also constructed on the canals which join the river near Ulubaria, and expresses the hope that Babu Kshetra Krishna will not grudge the small additional expenditure which will be required for the latter work.

29. A correspondent of the *Sudhakar* of the 15th December says that Musalman ladies cannot conveniently travel in the railway carriages which are now reserved for females, because the male companions of all the women in those carriages come to their doors from time time to see that they are safe, and also because wicked ticket-collectors and ruffianly Europeans not unfrequently enter those carriages. This inconvenience may be removed by providing reserved compartments barely sufficient for the accommodation of two, three or four ladies. Two or three family carriages provided with such compartments in every train will be enough.

SUDHAKAR,
Dec. 15th, 1893.

30. The *Bangavasi* of the 16th December says that the attention of the authorities has been repeatedly drawn to the fact of the lady missionaries travelling in compartments of railway carriages reserved for native females. At the Barrackpore station the other day the writer saw a lady missionary about to enter such a compartment, and told her that it was a compartment reserved for native females. The lady, however, did not heed the remonstrance, and got in. Now, will the authorities explain why lady missionaries are allowed to travel in compartments reserved for native females when neither native males nor native females are allowed to travel in compartments reserved for Europeans, either male or female?

BANGAVASI,
Dec. 16th, 1893.

31. The Santipore correspondent of the *Som Prakash* of the 18th December says that though the road which runs from Matiganj through Santipore to Nejhor in the Nadia district is under the control of the District Board, it is the Santipore Municipality which has to pay six thousand rupees for its triennial repair. The Municipal authorities represented the matter to the District Board, but the Board declined to bear the cost of the repair, though not lacking funds to meet it.

SOM PRAKASH,
Dec. 18th, 1893.

(h)—General.

32. A correspondent of the *Ulubaria Darpan* of the 15th November says that Bagnan in the Ulubaria sub-division of the Howrah district being an important place, the postal authorities will act unwisely by making over charge of the post office in that place, which is already bringing an income of Rs. 60 to Rs. 70 a month, to a teacher of the local higher English school, as is proposed to be done. If the post were despatched from Amta via Khadinan ghat and Bagnan to Syampur, both time and money would be saved. The correspondent suggests that the post-office should be made a sub-post office with a post-master on a salary of Rs. 20 a month. He regrets that the Ulubaria post is not opened at the Bagnan post office.

ULUBARIA DARPAN,
Nov. 15th, 1893.

The editor remarks that what the correspondent says is very proper, and that the postal department will gain by acting according to his suggestions.

33. The *Ulubaria Darpan* of the 29th November says that the Howrah district is not at all the happy *Ram Rajya* which Mr. Grierson has in his Annual Administration Report stated it to be. Far from drinking tea, as the Magistrate says, with a copious admixture of sugar, the common people of the district cannot even get enough salt to season their rice. And it is not at all an exaggeration that, on account of the existence of scarcity during the last few years, three or four families are to be met with in every village who cannot afford even one meal a day. The Magistrate's error about tea is probably due to his having, in the course of his winter tour, seen people drink date juice, or to his having found some *mehter* or *dom*, who was accustomed to the luxury of tea when employed under some saheb, drinking that beverage. As for the absence of crime, nothing more need be said than that the three Deputy Magistrates in Howrah find it hard to cope with their day's work. It is much to be regretted that an experienced Magistrate like Mr. Grierson should make such a mistake.

ULUBARIA DARPAN,
Nov. 29th, 1893.

And how ignorant must a young Magistrate be of the condition of the country when even an experienced officer like Mr. Grierson shows such ignorance. Let the Government of India and the Bengal Government now see how little trustworthy the reports of the Magistrates are.

BURDWAN SANJIVANI,
Dec. 12th, 1893.

34. The *Burdwan Sanjivani* of the 12th December says that in their evidence before the Commission many persons have said that opium has not done much harm as

The opium question.

it is used in most cases as a medicine. Those who know anything of this country will admit the truth of this statement, and that opium is taken because it acts as a curative in diarrhoea, diabetes, gout, fever and many other diseases, and not generally for its inebriating properties. There is a very small number of people who take opium for pleasure. The number of people addicted to *chandu* and *guli* is also very small, and such men are generally looked down upon or detested in society. Hence it cannot be said that the use of opium is doing any harm to the country.

SULABH DAINIK,
Dec. 14th, 1893.

35. The *Sulabh Dainik* of the 14th December says it is excellent economy, that grant by Sir Charles Elliott of

The grant for the Viceroy's reception.

Rs. 5,000 for Lord Lansdowne's reception on his return from Burma. Has not Sir Charles ordered

clerks to use steel nibs instead of quills? And does not His Honour consider twenty rupees as sufficient salary for a graduate, and three rupees sufficient allowance to a school-boy for board and lodging?

SUDHAKAR,
Dec. 15th, 1893.

36. The *Sudhakar* of the 15th December has received complaints against the post master of Bogra to the effect that he does not treat properly the Mussalman peons under him.

If this charge be true, the Babu should mend his ways, or the truth will come to light of itself.

SUDHAKAR.

37. The same paper sarcastically observes that an incontrovertible proof of the genuineness of the alleged *firman* of the

The *firman* against cow-slaughter.

Emperor Shah Alum against cow-slaughter is found in the fact of its alleged promulgation in 1812

while the Emperor himself died six years before. The Emperor and his ministers probably promulgated this *firman* from the next world.

SULABH DAINIK,
Dec. 15th, 1893.

38. The *Sulabh Dainik*, of the 15th December will never deny that wine-drinking and opium-eating are both vicious practices. He only contends that wine-drinking is

The opium question.

worse than opium eating, for the Hindu shastras say that a drinker is disqualified to offer oblations to the manes of his ancestors, and a Brahmin who who has drunk wine cannot be readmitted to his caste without assuming the sacred thread once again, while no such disqualification and penalty are prescribed for opium-eaters. And judging the two practices by their social effects, it is difficult to say that opium does the amount of harm that is done by wine.

SANJIVANI,
Dec. 16th, 1893.

39. The *Sanjivani* of the 16th December, says that the witnesses who are giving their evidence before the Hemp Drugs Com-

The evidence before the Hemp Drugs and Opium Commissions.

mission on behalf of Government are extolling the virtues of *ganja* and are saying that the abolition

of the traffic in it will drive people to the use of opium and spirituous liquor, and that will do them immensely more harm, physical and mental, than *ganja*. Thus the witnesses before this Commission are extolling *ganja* and condemning opium and liquor as injurious to the human constitution, while the witnesses before the Opium Commission are speaking in praise of opium, and are crying down *ganja* and liquor. Now, what could be the value of the evidence which is being given by such witnesses? The writer is both sorry and ashamed to see so much falsehood and duplicity in this connection. But what has pained him more is to see gentlemen coming forward and saying with chuckle of triumph—"I so and so am a *ganja* smoker," "I so and so am an opium-eater," and so on.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 17th, 1893.

40. The *Dainik-o-Samachar Chandrika* of the 17th December says that a

The Viceroy's order about firing in riots.

protest should be made against the Viceroy's order directing loaded guns to be fired for preventing a riot instead of first trying the effect of blank firing.

This order may lead to mischief as many Magistrates will only be too eager to give orders for firing. If India had been England such an order need not have

occasioned much anxiety. But mischief, is to be apprehended from such an order in India where the officials unlike the officials of England have no proper sense of responsibility and do not act with due deliberation.

41. The *Dacca Prakash* of the 17th December says that Government cannot sacrifice an annual revenue of 9 crores of rupees in order to abolish its opium trade. Opium

DACCA PRAKASH,
Dec. 17th, 1893.

The opium question.

has now come to be so extensively used in this country that its use cannot be now prohibited. It would not, however, be bad to stop the smoking of opium in the noxious forms of *guli* and *chandu*, and rules might also be passed making it unlawful to keep more than one opium shop in any particular locality, and to sell opium to the same person more than once a day or to strangers.

42. The *Darus-Saltanat and Urdu Guide* of the 18th December says that opium is very beneficial to the people of this country, and it is also a nice article of food for

DARUSSALTANAT
AND URDU GUIDE,
Dec. 18th, 1893.

The opium question.

them, and then sarcastically observes that the Indians can give up its use for the benefit of English opium-eaters only if Government grants them the monopoly of the opium trade.

43. The same paper, referring to the order of the Government of India directing loaded guns to be fired at once in riot

DARUSSALTANAT
AND URDU GUIDE,

The order about firing in riots.

without first trying the effect of blank discharges, says that this is opposed to the practice in England, and if bloodshed is to be prevented by blood-shed nothing will be gained.

44. The *Dainik-o-Samachar Chandrika* of the 19th December says—

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 19th, 1893.

The opium question.

We know more about malaria than either Dr. Nilratan Sarkar or Babu Heramba Chandra Maitra, and we feel no hesitation in affirming that opium is remarkably efficacious in its cure.

IV.—NATIVE STATES.

45. The *Samay* of the 15th December says that the execution of

SAMAY,
Dec. 15th, 1893.

The Manipur royal family.

Tikendrajit and the Senapati and the transportation of Kulachandra do not seem to have been sufficient atonement for Manipur for the murder of the British officers; for even the widow and the son of Tikendrajit and the wife and the boy of Kulachandra are being made to suffer the consequences of their husbands' and fathers' crime. The two ladies and their two boys are, it is true, getting allowances from the British Government; but how much do the allowances amount to? In the case of Tekendrajit's widow and son the allowance is only ten rupees a month, and in the other case it is only fifteen rupees. The *ci devant* queens of Manipur are living in a hut in Sylhet on their poor incomes, and their sons, though a glance at them is sufficient to prove their high parentage, are going absolutely without any decent clothing, having merely a rag round their waist in the manner of savages. The unfortunate ladies, too, have been robbed by Government not only of their jewels but even of their household utensils. It is, indeed, difficult for one to restrain one's tears on seeing the wretched condition of these members of the Manipur royal family.

VI.—MISCELLANEOUS.

46. The *Sahachar* of the 13th December asks if the Government of Bengal

SAHACHAR,
Dec. 13th, 1893.

Alleged grant of money by the Bengal Government for the Viceroy's reception.

has really sanctioned Rs. 5,000 for the reception of the Viceroy on his return from Burma.

47. The same paper says that Government should take steps from this time to prevent the building of houses close to one

SAHACHAR.

Overcrowding at Madhupur in the Sonthal Parganas.

another at Madhupur in the Sonthal Parganas. And this precaution is all the more necessary, because

Madhupur is a place where there is a rest camp for soldiers. The place is a sanitarium, and Government should not suffer it to be made unhealthy. Neglect of this precaution will involve the Government in difficulties in future.

48. The *Sulabh Dainik* of the 18th December says that the *Sanjivani* has

SULABH DAINIK,
Dec. 18th, 1893.

Lord Elgin.

learnt from a trustworthy source that the new Viceroy has decided not to receive any welcome address from those who will fail to show due respect to the retiring Viceroy. This is

certainly very polite of Lord Elgin, and it shows that he is a man who can feel. But can his Lordship explain how respect is to be shown to one for whom no respect is felt within the heart? Affection and regard are certainly qualities of the heart, which come of themselves, when there is a fit object for them. But Lord Lansdowne has done nothing to deserve the affection and regard of the Indian people. In order to be loved by his subjects a Viceroy must show by his action that he, on his part, loves them. Do the Consent Act, the Manipur affair, and the jury notification mean Lord Lansdowne's love for his subjects? Was anybody required to tell the people of India to show respect to Lord Ripon? And did not Lord Ripon, nevertheless, receive quite an ovation when he retired? Lord Elgin has shown sufficient politeness to the retiring Viceroy, but it is doubtful whether the people of India will be able to do the same.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 19th, 1893.

49. The *Dainik-o-Samachar Chandrika* of the 19th December says that it will be no wonder if the Musalmans of Calcutta present Lord Lansdowne with a farewell address, for people always praise those from whom they receive any benefit. Lord Lansdowne can also, if he tries, procure an address from the people of Manipur.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 23rd December 1893.